لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

Fatah 1348—December 1969

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EDITORS

S. D. AHMAD M. G. AHMAD

THE AHMADIYYA MOVEMENT IN ISLAM

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 at Qadian, a village in India. In the eighties of the 19th century, he was called to the office of world Reformer to combat the current of anti-religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world; and that he, the Promised Messiah, had come instead.

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The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war - like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, goodwill and self-less fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Haji Hakim Maulvi Nooruddin, Khalifatul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashiruddin Mahmud Ahmad, was chosen as Khalifatul Masih II. During his 52-year long leadership, the Khalifatul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named, with one accord, Hafiz Mirza Nasir Ahmad, the late Khalifatul Masih's son and the Promised Messiah's grandson, Khalifatul Masih III.

For further information about the Movement, its activities and aims and objectives and literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to

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It is open to all for discussing problems connected with the religious and spiritual welfare of man, but it does not give any assurance to publish all articles, nor does it accept responsibility for views expressed by contributors.

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The Review of Religions

RABWAH, WEST PAKISTAN

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Ahmadiyya Annual Meeting

The Khalifat-ul-Masih III has summoned the members of the Community to the 78th Annnal Meeting of the Movement planned to be held at Rabwah on 26th through 28th December of the current year. The Ahmadiyya Annual Gathering is a unique get-together of the human family in that it has been initiated by the Promised Messiah, the Mahdi of the age, under Divine command, with the object of serving and securing the cause of Faith, of diffusing its light, of preparing to fight its battle and to work for a peaceful awakening among Muslims to their responsibilities and duties to Islam and to fellow-men. It provides the members an opportunity to renew the resolve to carry on the message of the Holy Prophet Muhammad—peace and

blessings of Allah be on him—to all the four corners of the globe until the bulk of mankind subscribes its loyalty to his sovereignty.

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Not only the number of participants has been on the increase since the inaugural meeting held some eighty years ago, but they have been drawn from diverse races and religions and coming from far-off lands. Nowhere have the mass meetings, held at comparable scale, been so orderly, so genuine in fraternal closeness and so ardent in devotion to their Leader. Nowhere does a gathering of thousands of men and women show so much concern for fellow-men and nowhere hearts pulsate so fervently and offer themselves up so devotedly in obedient worship to their Maker. The congregational prayer spectacle that Rabwah presents at the Annual Ahmadiyya Gathering is that of the army of Allah preparing to go into battle for the glory of God pledging to fight till victory is won and the world is safe for the servants of faith. The world of Islam is today beset with grave dangers. The enemy is organized, determined and armed to the teeth. The Muslims present a divided house and the masses lack direction. It is a bewildering scene. The Ahmadiyya Community is pledged to fight all the forces of darkness on all the fronts. It is a great challenge worthy of its role. We join with the Promised Messiah of blessed memory in wishing the best of both the worlds to every one who is lucky enough to join the meeting and to join the great battle.

Land Ownership in Islam

—IV—

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Islam on big land-holdings

New I propose to deal with the stand taken by some that big land-holdings and share-cropping and lease on rent are not permissible.

They suggest that one should either cultivate the land personally or make free grants of it to *others for cultivation*, their plea being that the Holy Quran is explicit on the point that land is God's property created equally for all men and since it is for all men, a lot of it cannot be permitted into the possession of a single individual to the obvious disadvantage of others.

I have already dealt with the point that since Allah created land for the benefit of all mankind, big holdings could not be permitted to be owned by a single individual to the obvious detriment of others. I have shown that according to the Holy Quran not only land but everything has been created by God for the benefit of all men and if a big holding yielding an income of say Rs. three thousand a month cannot be permitted to be so owned, by the same logic government cannot be permitted to pay that much salary to any individnal employee nor can a doctor or a lawyer be permitted to earn as much money every month through his practice, nor can an industrialist or a craftsman be allowed to make that much profit. For words used in the Holy Quran do not cover the land-produce but everything connected with land which include gold, silver and coins. As a matter of fact, there is no clear injunction in the Holy Quran concerning vacant land. The learned divines have made their own imferences. The Holy Quran is clearly against hoarding money, silver and gold ; it has been emphasized because it debars public from deriving benefit from money. If land is left vacant and uncultivated some wild

shrubs and bushes usually grow on it and are of use to people. Islamic law has, therefore, treated hoarding of gold and silver as a serious offence and has pronounced a clear injunction. There is no such injunction about vacant land since it is much less reprehensible.

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Land is equated with Property

Imam Yusuf says, "In my opinion land is equated with goods as goods can be invested in trade or manufacture so can land be let out for share-cropping or on rent."

Imam Muhammad bin Sirin, son-in-law of Abu Huraira (Allah be pleased with him) who ranks among men of great learning and deep spiritual insight, says, "In my opinion monies invested in trade and land are upon a par (Nisai chapter Almazari)." Imam Ibne Qayyum says, "I regard land upon a par with money that one party gives to another party for investment or share in profit." These references show that the Imams (authorities) recognize that Quranic injuction applies to wealth primarily and only by analogy to land. How can in that case one conclude that it is illegal to earn more money from land but it is permissible to earn a lot of it by means of investment of capital? The injunctions of the Islamic law apply to wealth (capital) and not to land which Jurists have through inference and analogy extended to land. What is therefore legitimate through business, industry and craftsmanship shall be in a greater measure legitimate in respect of land.

If the plea that bigger land-holdings restrict others from making livelihood and should therefore be banned, is valid, then it can be equally justifiably invoked against big business, large factories and big industries and big salaries as being equally prohibitible. In fact, the maximum holding being proposed to be allowed to individual owners would hardly justify, in terms of its income, private trading and industry and crafts even on a small scale. The sponsors of this view quote the following verses of the Holy Quran in their support. "Say 'Do you really disbelieve in Him

Who created the earth in two periods. And do you set up equals to Him ? That is the Lord of the worlds. He placed therein mountains high above it and blessed it and provided in it its foods in proper measure in four periods-alike for all seekers. (Hamim Sajdhah 41 : 10-11)

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There is nothing in the above verses that could be advanced in support of this view. What we infer from the above is (1) land and its minerals and its regulation and its produce and all that is imbedded in its bowels have been created by God. (2) that all seekers (prospectors) have equal rights in it.

It does not lend itself to the view that all men have equal rights in land. All that it says is that all men have equal rights in these things. But do the advocates of distribution of land equally among all men advocate a similar division of other things ? If the verse stands for what they deduce, then all the iron deposits of the earth, all its timber, all its water-content, all its kerosene and petrol and all its cotton and wheat should be equally distributed among all men. The question arises, is it even possible ? Whatever is irrational cannot be attributed to the Holy Quran. In fact, the latter part of the verse rejects this interpretation, making its intent clear. God did not say in this verse that all was equally for each man. He says all was alike for all seekers i. e. whoever applied correct means to exploit the productive capacity of land, its metal deposits, its mines and its chemicals, God will not frustrate his efforts. It will not come to pass that if an Indian applied correct measures he should succeed but a Chinese taking similar steps should fail, or a Christian should succeed and a Muslim fail or a European strike it rich and an Eastern flop. This is an established fact and the theme of the verse under reference is that God is One, benefitting as much the disbeliver as the believer, as much the unitarian as the polytheist. If there were more than one God the laws governing different people would be divergent. In the land of one God His worshippers would have been his favorites and others would be treated as aliens and therefore excluded from certain benefits like Americans enjoying the wealth of their country

on a far greater scale than the Indians. This sense is borne out by the words of the verse and is true to fact.

The inference made from it in support of equal distribution of land is rejected by reason, is against facts and contrary to the sense of the verse. Why did God confine the benefit of things to "seekers" and not to "men"? Simply because distribution of things was not aimed here; the reference was to results achievable through capabilities, in respect of which God does not permit discrimination, irrespective of faith. If Muslims neglect the laws of nature and disbelievers are alert in this behalf, the latter must advance temporarily and Muslims must decline. If therefore Muslims wanted to derive benefit from this verse, they would have given up false faith and indolent ways and would not have neglected sciences and industry and would have realized in the spirit of this verse that wealth of the world are not especially reserved for them but are for him who makes efforts to acquire it and is as much within the reach of the Muslim as that of the disbeliever, should they make the right effort to acquire it, and both shall be rewarded according to the measure of their respective effort and hard work.

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Personal Ability

The advocates of equal distribution of land are laboring under the apprehension that their stand might lead to the inference that Islam places no value or personal merit, for, their salaries and their business enterprizes and their industrial concerns are affected by it. Therefore they affirm that Islam values personal merit and awards its fruits to the individual. They quote the following verse of the Holy Quran in support of their stand.

> "And Allah has favored some of you over others in wealth. But those so favored will not pass over their wealth to those whom their right hands possess, so that they may be equal co-sharers in them. Will they then deny the favor of Allah ("Al Nahl 10)

They drew from the above the inference that God has recognized the value of personal merit and that while it is unlawful

to earn more from the land it is quite legitimate to earn a lot through personal ability. The above verse of the Holy Quran aims at rebuttal of polytheisim (Shirk). It says that when men do not make their slaves co-sharers in their property, how can God make men partners in His dominion to elevate them to divine status worthy of worship.

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When the Holy Quran found fault with the polytheists' view in the light of reason, the disbelievers sought to explain it away like their predecessor-polytheists, by saying that they were not practising polytheism but were believers in Unity and all that they believed was that none was the sovereign of the world by himself except God but that He had transferred some of His powers to some of His favorites and that by worshipping them they were really worshipping God and that therefore their attitude was not polytheistic. Allah debunks this idea with the answer that authority is delegated to vicegerents of kings because the latter cannot be everywhere in person but when both the king and his attendents are present together, royal powers are not delegated to subordinates and it is impertinent even to address petitions to any one other than the sovereign; and since He is everywhere, He need not delegate powers to others and in His case the appropriate example is of a master who would not turn over authority to his servant right over his own household but in outlying places he may delegate some auhtority. It is however unthinkable that a sovereign would grant jurisdiction parallel to his own to any servant over the royal house-hold or royal palace or royal retinue, for such dyarchy would lead to the wars and anarchy, with the sovereign being reduced to a mere shadow. This explanation offered by the polytheists is thus untenable. God never delegates powers to anyone else; His knowledge covers every particle and His powers extend over every atom. He does not have to cut up His dominion into provinces, districts and counties.

This is the true meaning of the verse. But it is not at variance with the principles of the Holy Quran to deduce other

arguments from its postulates. And if it is capable of the construction believers in equal distribution of land and in the sanctity of individuals to the fruits of personal merit, advocate, I will readily agree with them. But a little deliberation will show that such deductions are inadmissible and are in conflict with their first premises and no verse of the Holy Quran can be construed in contradiction to another : it is the word of God and carries no contradictions, even the words of a man gifted with average common sense seldom carry contradictions.

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If the personal merits of individuals deserve to be secured through recognized gradation, the same principle must extend to big and petty landlords. Now the question is "how does a big estate come into the possession of an individual" ? Evieently through one of the three means-either he purchased it with money that he made by personal effort. Or he gradually expanded the estate having made a start from scratch. This again was due to his personal ability. Or he inherited it from his father who again made it in his turn through personal merit. If Islam accords the individual the benefit of his personal merit, then the one who reaches the topmost job through personal ability or scores big advantage in business or leads in industrial field or comes into possession of a big estate deserve equal treatment without discrimination, for the big estate or the big job, the big business and the big industry are all the fruits of the personal ability of each one of them. If it is said that the objection is directed not at the big landlord who acquired vast holdings through personal merit, but at those who came by large tracts of land through inheritance, the objection comes under the same criticism. The objection should operate equally against one who got a big bungalow or big business or big industry through inheritance. Employees drawing salaries ranging from Rs. 3000 to Rs. 5000 a month from government treasury cannot be compelled to spend the entire amount of their income every month. They may, if they so choose, invest their savings in housing projects, in pur-

(*Continued on page 26*)

"Be a pure progeny"

Amir-ul-mominin Khalifatul Masih III addressing the Ahmadiyya children (Atfalul Ahmadiyya,) chapter of the Khuddamul Ahmadiyya at the Annual Gathering of the body held at Rabwah on 19th Ikha (October) 1969, called upon the children to try to become a pure progeny and observed : "You are not only the children of your respective parents or of the Imam of the Ahmadiyya Community, you, in fact, are children of the Holy Prophet (blessings and peace of Allah be on him). It remains my concern threrefore that you should be brought up in such a manner that you should become the cynosure of the Holy Prophet's eyes. Allah has taught us, of His own accord, to pray to Him to grant us both means and power and our children the sense and capacity that there may be firmly laid in them the foundation of virtue in such a manner that they should grow to be a pure progeny so that the Holy Prophet (peace and blessings be on him) may feel justly proud of them.

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In reality, the juvenile age is the time appropriate for building up the foundations of virtue. We keep telling you, children, to remain clean, to take bath at proper times so that your bodies are kept free from dirt, to wash well, at least five times a day when performing ablutions, the parts of the body that remain exposed, like face and hands and feet. The Holy Prophet (peace and blessings of Allah be on him) laid great stress on cleanliness-he warned against exposing one's ankles to the fire of hell, meaning to say that while washing one's feet one might carelessly leave a part unwashed and thus displease Allah, the Sublime. The mouth must be rinsed and water should be applied to the nose for cleaning and eyes should be well rubbed and washed so that no foreign matter remains and teeth should be given a thorough rubbing with the aid of water twirled in the mouth if possible

before every meal. It makes teeth very strong. Besides being physically beneficial, it is wholesome socially.

You are the children of the Holy Prophet (blessings and peace of Allah be on him). You have to win over in close embrace the whole world, to conquer it with love, for the Holy Prophet Muhammad (peace and blessings of Allah be on him). If a Christian or an atheist is cleaner than us he could say, "Here come these fellows to conquer my heart but how disgusting is the smell of their breath and the odour of their bodies". Without therefore, making cleanliness a habit, it is not possible to succeed in the objective. Apparently it is a minor thing and a wordly thing. But nothing of the world is insignificant if our religion or our Holy Prophet (peace and blessings of Allah be on him) have commanded it-every little bit is important and significant and capable of a result favourable to Islam.

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In short, as far as you are concerned, it is important that the foundation of virtue should be laid firm in your age, your young days, because it was not the object of the establishment of Islam and of commissioning the Holy Prophet (peace and blessings of Allah be on him) that only one generation of men should be reformed-the object, in fact, was that the plinth of virtue should be laid firm in every coming generation till the day of resurrection and being thus firm on the ground-work of piety, they may lead examplary lives in the world. After a time the Muslims neglected this basic formula with the result that though Muslims enjoyed the greatest prestige in the world, their generations successively grew increasingly deteriorating cultural endowment and with it their foundations in virtue became weaker until they no longer qualified for their share in the heritage of Divine grace as had been their ancestors. Consquently they enjoyed no preference over others. In the next world, some would be alloted space in the lower level and some in the upper. But our paradise begins in this world and grant of worldly gifts to us is contingent on our admittance to it. This condition does not apply to non-Muslims. For non-Muslims the law of Allah is that if they plan well to make

money they shall get it and they will have no share in the hereafter and there they shall suffer the torment of fire. But for the Muslims the condition has been laid down that they will get wordly wealth only when they have entered the heavens of His pleasure, spiritually and religiously.

When the plinth or morality became decadent Muslims had to face great humiliation in the world the mere thought of which makes one stand on end and upsets the mind—the people whom God had granted great promises only if it had cared enough to honor its commitments to Allah and done its duties that had been assigned to it and carried out the commands it had been given, would have alone been held worthy of esteem in the whole world.

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But it disregarded the Divine Commands and did not maintain its link with God with the result that it suffered loss both in the temporal and the spiritual realms.

We are deeply concerned because Allah, the Sublime, has been again pleased to revive means for the glory of Islam through the Promised Messiah renewing His Promise that if Muslims would stick to the teachings of Islam which he presented to the world with such brilliance and emphasis and arguments and heavenly support before the world, they will be granted best of both the worlds and that the supremacy of Islam and of the doctrine of Divine Unity and of love for the Prophet (blessings and peace of Allah be on him) shall abide in the world until the Doomsday if all the conditions continue to be duly observed.

The Promise has thus been renewed and means for the victory of Islam have been created. We are therefore very much concerned about our generation that must succeeed us. This is a passing world. The father dies and the son takes over. A father may be in the enjoyment of Divine love and the son may on account of his inefficiency forfiet Divine favour. The supremacy of Islam ends there in so far as that family is concerned. It is therefore our constant worry to see that our future generation

should be clean and pure in every respect, physically, culturally and spiritually.

We are having many complaints here. Many friends come here every year. Their children are not well-mannered. They contaminate our atmosphere. In the country-side people are freely used to invective. They introduce foul language in our environment.

It is the duty, of the children, it is your duty, to put your foot down whenever you come across this kind of language. You may report it to me, even a little boy can come to me and make the report.

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You should not try to set things right by show of strength. Try to improve things through affection. Love has far greater potential than physical force.

During my European tour I put this before the people there. In the field of religion they are children too, even younger than you. It is hard to put religion across their minds. I repeatedly impressed on them that only religion could change hearts and that not all the atom bombs stock-piled in the world could bring a change for the good in a single heart, and that Islam has the power and potential to change millions of hearts-hearts so dark that not to speak of God Who is the Holiest, even men felt disgusted and nauseated at the sight of them, but the same hearts after they were transformed by Islam, became charming beyond words. They are truthful hearts. They are devoted to fellow-service ; they are sweet of tongue and draw people close through their example and have brought a part of mankind to the porch of the Holy Prophet (peace and blessings of Allah be on him), their saviour.

The generations of the first Muslims became lax after a few centuries. Our generations must not fall prey to decadence. Allah the Glorious, has held forth to us the Promise that by His grace and mercy, He will again make Islam supreme and if we keep our generations true in discipline, gifts of Allah, the Magnificent, will keep pouring on us like rain-drops till the day of judgment. Now every child can well understand that when it is raining it

is not possible to couut the raindrops. It is, however, quite possible that man may be able to manufacture a guage to count the drops of rain per minute per square foot. But the graces of Allah, the Illustrious, are descending incessantly and in such volume that no instrument can ever be devised in the world to take stock of them. They are beyond computation.

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We see that there are in the world some lands that are fallow and some tracts where it never rains, as, for instance, the desert areas where for years there is no rain, nor vegetable nor grass. But there are some areas which are ever green. Allah, the Glorious, has placed us in a situation which represents spiritually a territory which is ever-green and flourishing and full of charm abounding with plants of good deeds in some tracts and in other areas grow the trees of pure, pleasant, true and heart-captivating speech and praises and glorification of God, the Supreme. Allah, the Sublime, grants rewards for these. We can compare these gifts to plants and flowers and other objects, each catering to our different feelings. There are, for instance, mangoes available in this world. Compared to these there is a spiritual tree providing us spiritual nourishment. Or there is, for instance, the rose. It looks good to the eye and it smells good too. Similarly in return for certain deeds Allah, the Gracious, grew spiritual roses and when we view these graces of Allah, the Sublime, our eyes are gladdened and so are our noses on finding the smell so fine and so mellow.

In short, we are a green country but Allah, the Sublime has warned us that if we did not care to build the foundations of virtue in our young generations, to make it a pure progeny, He will render these green areas into barren wilderness and then these gifts will no more descend here.

We are thus living in constant solicitude lest the green country that we received as a grace and favour of Allah, the Glorious, should turn into fallow land as a result of our sins. Adam and Eve sinned and as a consequence their green territory had been temporarily taken away from them and they were told they could regain it through doing good deeds.

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Allah, the Sublime, speaks in parables. This is a parable too. I am speaking to you in parable. In other words, I am giving an example. Spiritual gifts are not susceptible of description in words, it is particularly difficult for children to understand this. It is possible the parents of some children from among you own gardens bearing plenty of fruit, with a God-given ample supply of water and a good soil, there is sensible handling and water is given at proper time and manure is also provided and the plants are flourishing well and laden with fruits. But these gardens of the world bear fruit only once a year, as against them the spiritual gardens are ever-green and bear mango fruit all the year round and so do its grape vines. Those of you whose parents own gardens will never think of uprooting your orchards; you will regard them as gifts of God and sources of benefit to you, supplying you with wholesome and sweetflavored apples and luscious mangoes and other fruits. In short, even a child, inspite of his immaturity would not be prepared to destroy even pleasures and objects of temporary value.

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There should hence be a commitment and a firm resolve to keep the gifts of God intact. God, the Supreme, exhorts bodily cleanliness. One who has not a clean body shall not be permitted to prosper in our environment. We will not let him in our garden. We will deny access to our garden all those who do not harbor clean thoughts lest they should vitiate its atmosphere—they are white ants that eat into the spiritual trees as do the physical white ants eat into physical trees. We are therefore deeply concerned about it and so should you share this concern. We know that you are truly the children of the Holy Prophet Muhammad (peace and blessings of Allah be on him) You should live with this feeling that you are his children and his progency and the foundation of virtue should be laid firm in your present age and you should try diligently to become clean and pure and healthy progeny of the Holy Prophet (blessings and peace of Allah be on him) of which he

(Continued on page 36)

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The Holy Prophet

(This write-up on the life of the Holy Prophet is the exordium of "An outline of the early history of Islam" written by A. G. Soofi, in simple language, for the benefit of high school and junior college level boys and girls. Ed.)

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CHAPTER I

Fourteen hundred years ago the world lay in utter moral darkness from end to end. Christians ruled in Europe and they ruled indifferently. They believed in Jesus. They called him the son of God and worshiped him as they do even now. Their kings and cardinals fought with one another. They were often very very ignorant. They would not wash for months. The entire continent was in the darkest depth of the Dark Ages. The muses of Greece reposed in sleep and the splendour of mighty Rome shone only through its life of lustrous depravity. The Africans were in a pitiable plight. The Northern regions of Africa laboured under a harsh Roman rule. The Church was a divided house partly for want of priests but chiefly because of the ill-treatment of native Africans at the hands of the ruling Christian minority. The Southern regions of the continent were in the grip of naked barbarism.

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The Jews, a learned people, had become neglectful of their religious duties and were callous to one another. They were also bitter enemies of the Christians, who paid them back in the same coin.

The Indians were little better. They had millions of gods. They made idols and prayed to them. They were cut up into four classes. The Brahmans were the priests. The Rajputs were the rulers. The Vaish were traders and workmen. The Shudras

were the lowest. They were sweepers and scavengers and could not share food or drink with the other three classes.

The Chinese worshipped their dead and adored the Buddha and many minor deities.

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Arabs

The Romans were in power in Europe. Persia was a great Empire. Both Romans and Persians were rich nations. They were ruled by great kings and their generals. Between these two big states lay the vast sandy desert of Arabia. The Arabs were a wild people. They had no king and no central authority. They were divided into many tribes, who knew no law but that of vendetta. They worshipped stars and stones. The climate of Arabia was hot and dry in summer. It was dry and cold in winter. There were no rains. The people were poor and ever in search of water. They would, therefore, travel from one place to the other. They had no brick houses and lived intents. They could thus easily move with their families. This wild life had made them very warlike. They had short tempers but long memories. They were, therefore, quick to quarrel but slow in making peace. They loved women and wine and were at war with one another because of the one or the other. They also fought for water rights.

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The quarrels of the Arabs were generally petty but often bloody and long. It is said that once a man saw a bird lay eggs in its nest. Passing by, he promised to look after it. Next day he saw two broken eggs lying near the same place. A camel was grazing not far away. The man guessed that the camel might have disturbed the nest. He went to the keeper of the camel and told him to lay off the tree. He only laughed at him. The man was so angry that he killed the camel there and then. This small matter led to a bloody fight. First the families of the two and later their tribes went to war, which lasted forty years.

Arabs had no schools and no books. Except for a few,

none knew how to read and write. Sons, horses and poets were greatly prized among them. The birth of a daughter was an event of grief. Some of them burried their female children alive. But the Arabs were very loyal to their tribes. They kept slaves and were very proud of their families. They were cruel in war and had no mercy for the foe, even for the children and women of the enemy. But they were brave and had no fear of death and were very kind to strangers.

Abraham

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Four thousand years ago, the Prophet Abraham came from Egypt to Arabia. He brought his wife Hajira and child Ismail with him to a desolate place where Mecca now stands. God had commanded him to leave the two in the desert. Abraham gave his wife and child some dates and some water and left them in the care of God. The scanty rations were soon finished. The child Ismail was thirsty but there was no sign of water anywhere around. Seven times Hajira ran between the two hills, Safa and Marwa. She found no water. Then lifting her eyes to the sky, she prayed to God. Soon a voice spoke, "God has heard thee". She hurried back to the child. There she saw a spring of water close by his feet. The two were saved. Hajira thanked God for his great mercy. Soon Banu Jurham, an Arab tribe, made their home on the spot. When Ismail grew up, he took a girl of this tribe for his wife.

Call to Hajj—Pilgrimage

Abraham used to visit Hajira and Ismail often. Together, the son and the father raised the walls and laid the roof of the Holy House, the Kaaba. When the House of God was ready, Abraham prayed to the Lord to look after his child and his children's children and great grandchildren. He begged of Him to make them all His loyal servants. He also begged of Him to raise among them the Great Prophet and feed them with fruits. Then God ordered Abraham to call men to Hajj (Pilgrimage) every year to the Kaaba. As time passed, Ismail's children grew in large numbers. Their city, Mecca, became a big centre.

People would come from every part of Arabia to Hajj. Ismail's children were later known as Qureish. They were the keepers of the Holy Kaaba. As its custodians, they grew rich and powerful. But after long ages, Arabs gave up the worship of the one true God. They began instead the worship of images. They kept their 360 tribal idols in the House. The Qureish prayed to Hubal, an imaginary deity made of stone. The Qureish were very much respected in all Arabia and were feared by their neighbours. It did not make them any better than the other Arabs. In fact they were most forward in evil ways. They drank like fish and danced and sang and married many many wives even their widowed step-mothers and took many concubines.

Abraha Attacks Mecca

Abraha, the Governor of Yemen, wanted to break the power of Mecca. He wished to set up another Kaaba. He came with a large army to Mecca to pull down the Holy House. His men seized some camels of Abdul Muttalib, the Chief of the Qureish. Abdul Muttalib sought an interview with Abraha. He asked him to return his camels. Abraha gave back the camels but said to Abdul Muttalib, "You seem to care more for your camels than for your Kaaba". Abdul Muttalib replied, "I am the master of the camels only. If there is a master of the Kaaba, He would take care of it." Abraha became incensed at this retort and said, "I will see how the master of the Kaaba stops me". He at once prepared to domolish the Holy House. But his elephant would not move. Then a large number of birds flew over his army. As the flocks passed, they dropped particles of dust and tiny pebbles. Soon death laid its hands on Abraha's men. They caught small-pox. The year is known as 'the year of the Elephant'.

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CHAPTER II

Birth of Muhammad

Soon after the year of the Elephant, Abdul Muttalib lost his young son Abduliah. His grief was great. Abdullah's widow

Amina saw in a dream that a light had come out of her body and had spread all over the world. She gave birth to a son six months after her husband's death. Abdul Muttalib was besides himself with joy. They named the baby, Muhammad. First, nurse Sawaiba suckled him. Later, he was turned over to nurse Halima. The child lived among Banu Hawazin, the tribe of Halima, happily until he was four years old, Halima was a poor woman. When she took baby Muhammad to her home, the family's luck suddenly changed. Halima loved Muhammad and Muhammad loved her. He never forgot his duty to his foster-mother. When Muhammad was six years old, his mother died after a short illness. His grandfather took him in his care. Muhammad was hardly eight years of age when old Abdul-Muttalib, too, passed away. Now Muhammad was looked after by Abu Talib, an elderly uncle. Muhammad was a quiet boy and had very good manners. His uncle loved him very dearly. Muhammad was equally fond of the uncle. When Muhammad was twelve years old, Abu Talib made ready to go to Syria for trade. Muhammad wept so bitterly that Abu Talib was moved to take him along.

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Muhammad was a young man now and in trade. His business took him to many places, to Syria, to Yemen and to Bahrein. He was very honest and straight forward in his dealings. The people of Mecca called him "truthful" and "trusty". He worked for a good lady named Khadija. She was a widow. Muhammad worked hard and was very upright. There was much profit every time he went abroad to sell her merchandise. The lady Khadija was later married to Muhammad, She gave birth to seven children, three boys and four girls. The boys died in their infancy.

Muhammad the Peace-Maker

When Muhammad was over thirty, a big dispute arose among the Qureish. The house of God (the Kaaba) was being re-built. First the work went on smoothly. But when the time came for the Sacred Black Stone to be put in positian,

everyoue wanted to have the honour for himself and his family. Soon they were ready to kill and die. The work had, therefore, to be stopped. But it could not go on like that indefinitely. One day they assembled at the site and agreed to make their judge the man who came to the Holy House first. They waited. Then they saw Muhammad coming. They all cried with one voice, "Here comes the Truthful. 'Here comes the Truthful. Here comes the Trusted". They made him the judge. Muhammad spread out his sheet, He placed the Black Stone on it. He then asked all the heads of the tribes to hold its corners and haul it. They did as told. Then taking the stone in his hands, he placed it in position. The matter thus ended happily.

Muhammad was well-to-do now, but Abu Talib was poor. Muhammad wanted to help his good uncle. He took his young cousin Ali home. Another uncle Abbas took Jafar the younger brother of Ali under his care. Muhammad had very gentle ways with the folks of his town but he did not mix much with the people. He had a few intimate friends. One was Abu Bakr, the other was Hakim bin Hazim. Both were men of good habits like himself and respected for their integrity. Muhammad was given very much to prayer and meditation. He would very often go to a cave in a hill outside the town staying there for days.

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CHAPTER II

The Call to Prophethood

It was a Monday of the month of Ramazan. Muhammad was in prayer in cave Hira. Suddenly an angel appeared before him and asked him to "Read out". Muhammad replied, "I cannot". The angel then took hold of him in a tight embrace. Again he asked him to read out. The answer was the same. Then he embraced him the second and the third time and said, "Read out in the name of thy Lord Who created man from a blood-clot . Read out and thy Lord is of great honour. He taught

with the pen, taught man what he knew not". After this the angel disappeared. Muhammad was in great fear. With trembling heart he went home. He asked the lady Khadija to cover him up. When she did as asked, he told her of his strange experience. He said that he was in mighty fear. The good lady replied, "Fear not, nay, be happy, God will not put you in any trouble, for you are kind to relations. You speak the truth, you bear the burden of others. You have all the virtues that have been lost. You respect guests and you help people in all right things".

But Muhammad was not at ease. One day as he was returning home from cave Hira, he heard a voice calling him. When he looked around he had the vision of the same angel sitting on a high chair perched between the earth and the heavens. Muhammad was very much alarmed and hurried home. Again he asked his wife to cover him. She did. Then he heard a mighty voice commanding him to be up and give glory to the Lord and to warn mankind. From that day on, he heard the voice very often.

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Early Converts

He now knew that he had been raised as a Prophet. He started in earnest his great work of calling men to the One True God, the Lord of Heavens and Earth. First he worked quietly among his friends. His wife, the good lady Khadija, was the first to believe him. Among his friends Abu Bakr, among his relations Ali and among slaves Zaid readily accepted him as the Prophet. Abu Bakr was a mature man and a highly respected chief of Mecca. Ali was a boy of eleven and Zaid was the Prophet's freed slave. Soon five more men joined the new religion through the efforts of Abu Bakr. They were Usman bin Affan, Abdur Rahman bin Auf, Saad bin Abi Viqas Zubair bin al-Awam and Talha bin Ubaidullah. After a short time, some more were added to the list. Their names are: Abu Ubaida bin al Jarrah, Abdullah bin Jahsh, Ubaidullah bin Jahsh, Abu Salma bin Abu Asad, Abu Hafiza bin Utba, Abdullah

bin Masood, Saeed bin Zaid, Usman bin Mazoon, Bilal the Abyssinian. Umme-Fazl, wife of Abbas, Asma, daughter of Abu Bakr and Fatima bint-Khattab were the only ladies besides Khadija who was the first to believe in the Holy Prophet. Most of the men were either slaves or poor.

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The religion of the Prophet was simple. The believers were asked to believe, "There is no God but Allah. He has no partner and that Muhammad is His Prophet". They were required to obey the Prophet in all good things.

Relations Rebuff Muhammad

It was the fourth year of the Prophet's call when God commanded him to warn his relations. The Prophet went straight to the top of Mount Safa. He called every clan of the Qureish by name. When they were all there, he said, "If I tell you that a big army is in wait for you behind this hill, would you believe me"? They all said; "Aye, because you have been every time speaking the truth". The Prophet then said, "I warn you of the anger of God. Believe in Allah so that you may be saved". Making fun of him, they all walked away.

One day the Prophet asked Ali to call all their relations to a meal. When they were assembled, addressing them the Prophet said, "O children of Abdul Muttalib, I have come to you with a great thing. Nobody brought a greater good for his people. I invite you to God. If you believe me, you will have the best of this life and of the life after death. Now which of you will help me"? They all laughed excepting Ali. He said, "I will be with you". And he was with the Prophet to the end. From that day Islam was the talk of the town.

The Prophet now began to call men to God openly. Muslims used to meet in a house called Darul Islam. They would pray there and learn their new duties. Others would also come there to hear the Prophet. For three years this centre remained open to all newcomers. Many more men believed and became Muslims. They were Masab bin Omair, Abdullah bin Umme

Maktum, Zaid bin Khattab, Jafar bin Abi Talib, Omar bin Yaseer, Shoaib bin Sanan, Abu Moosa al-Ashari.

The Meccans Get Angry

The Qureish had made fun of the Prophet. But, as time went on, they began to fear Islam. They therefore decided to use force. Their chief leaders were Abu Jahl, Abu Lahab, Ommaiya bin Khalf, Abi bin Khalf and al-Nazar bin Haris. First they tried to win over Abu Talib, the uncle of the Prophet. They asked him to give up Muhammad. Abu Talib told the Prophet that the Qureish were very wild with him. The Prophet replied, "By God if they placed the sun on my right hand and the moon on my left hand, I will not give up my mission". As the Prophet started to depart, Abu Talib called him back. He was in tears. He said, "Go ahead. I am with you as long as I live". Abu Talib then told the Qureish to do what they pleased, he would stand by his nephew.

Meccans Persecute Converts

The Qureish then decided to punish the Muslims. Hakim bin Abilas, the nncle of Usman bin Affan, tied him up with a rope and beat him. An uncle of Zubair bin al-Awam wrapped up his nephew in a mat and smoked him through his nose. Saeed bin Zaid and Labina, a slave girl, were beaten severely by Omar bin al-Khattab. Abu Jahl beat Zinnira, another slave-woman. The Qureish often used to hit Suhail bin Sanan. Bilal was a slave of Umayya bin Khalf. His master would order him to lie on hot sand and cover his naked body with burning stones and then drag him in the street. The Qureish did not stop at that. They made Khabab bin Alarat lie on coal fire. Abu Jahl speared old lady Samiyya to death. The Muslims bore their troubles patiently. They were calm and their faith in God and His Prophet was firm.

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CHAPTER IV

Propbet Advises Patience

When the Hajj was drawing near, the Qureish had a new

fear, the fear that the tribes coming to Mecca from outside would learn of the Prophet. They would want to know about him and his new religion. After a long debate among themselves, the Qureish decided to tell them that Muhammad was a sorcerer. Every child of Mecca was taught to repeat this lie. At the same time, the Qureish set loafers upon the Prophet. They would hurl abuses at him and say many dirty things. At times they would stone his house. Once the Prophet was praying in the Holy Kaaba, when Utba bin Abi Moit wound tight a piece of cloth around his neck to strangle him. Abu Bakr intervened. He said to the Qureish, "Would you kill a man because he says Allah is the only God"? At another time, when the Qureish got around the Prophet in the Holy Kaaba with intent to do him bodily harm, Haris bin Abi Halla came to his help. He was instantly killed.

In short, Muslims were shown no mercy. The Qureish were after their blood. This was too much for the believers. Once Abdur Rahman bin Auf and a few others requested the Prophet to permit them to fight back the Qureish. The Prophet said, "I have been commanded to forgive. Fight not, therefore". The dutiful companions of the good Prophet obeyed and remained patient as before.

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Muslims Take Refuge in Abyssinia

But the Prophet was in deep grief. He was distressed on account of the Muslims, and he advised them to depart for Abyssinia, The King of that country was a Christian. The Prophet told them that they would find peace there. Many Muslims left Mecca. Among them were Jafar bin Abi Talib, Uthman bin Affan and his wife Rukkiya, a daughter of the Prophet, Zubair bin al-Awam, Abdur Rahman bin Auf. Mazhar bin Umair, Abu Salma bin Abdul Asad, Abu Hazifa and Uthman bin Mazoon. Most of them commanded weight among the Meccans before joining the ranks of Islam. But now things had changed. They lived happily in Abyssinia. Soon some more followed them.

Negus Offers Protection to Muslims

In all one hundred Muslims went over to seek asylum with

the Negus. The Qureish of Mecca were angry at this. They sent two men, Amar bin al-As and Abdullah bin Rabi, with presents to the King of Abyssinia. They said to that monarch, "O King, some fools of our town have given up the religion of their fathers. They have started a new faith. It is against your religion too. They have made trouble in their own land. Some of them have come to your country. We beg of you to send them back with us", The Negus summoned the Muslims to his court and asked them what they had to say. Jafar, their leader, said, "O King, we were ignorant. We worshipped idols. We had evil ways. We were bad to our relations and neighbours. The hand of the strong among us was heavy on the weak. God raised a Prophet among us. We knew well that he was honest and a man of truth. He taught us to worship one God, to give up idols, to speak the truth, to be honest, to be kind to neighbours, to give up evil ways and not to eat the property of the orphans. We believed in him and obeyed him. But our people were mad with us and used force against us. We left our homes, and are now refugees in your land. We hope, O king, that we would not come to any harm under you". The Negus then asked Jafar to read to him the Quran. He read out a part of Sura Mariyam. The Negus was moved to tears. He ordered the Qureish back to their homes and returned to them their presents.

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CHAPTER V

Islam Gains Two Powerful Converts

The Muslims in Mecca were still in great trouble. The Qureish had no mercy for them. But two strong men joined Islam. They were Hamza, an uncle of the Prophet and Umar bin al-Khattab, a fiery chief of great influence. One day a slave girl told Hamza that Abu Jahl had abused his nephew Muhammad violently. She said, "Muhammad did not say back a word". Hamza felt stung and deeply hurt. He made straight for the Kaaba. Abu Jahl was sitting there with some friends. Hamza hit him with his bow across his face and said, "You abused

Muhammad. Listen, I, too, believe in his religion. I say what he says. Have you anything to say now"? Abu Jahl held his peace, as he did not want to alienate Hamza. Hamza then went straight to the Holy Prophet and accepted Islam. When Abu Bakr learnt this he was overjoyed.

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A few days later, Umar bin al-Khattab decided to slay the Prophet. He set out on his errand with a naked sword. On the way he was met by an acquaintance who asked him where he was going. "I am going to finish Muhammad", he said. The man told him to first clean up his own house—that his own sister and her husband had embraced Islam. Umar was very furious. He went straight to his sister's house. When he reached there, he heard some one reading the Quran inside the house. He went inside and said, "I hear you have given up your fathers' faith". Then he fell upon his brother-in-law Saeed bin Zaid. His sister Fatima tried to come in between. She was wounded in the scuffle. She then said, "Yes, we are Muslims. Do what you please. We cannot give up Islam". When Umar saw his sister deeply hurt and bleeding, he felt contrite and wanted to see what they had been reading. She said he should wash first. He did. When he read the Quran, he said, "How wonderful, how pure". Khabbab, a companion of the Prophet had been hiding inside the house. He at once came out and said, "The Prophet's prayer has been heard. He begged of God only yesterday to grant him one of the two, either Abu Jahl or Umar". Umar made straight for the centre of Islamic mission, the Darul Islam. When he knocked at the door, he was admitted by the Prophet himself. The Prophet said, "What brings you here, Umar? By Allah, I see you have not been made for the punishment of God". Umar replied, "O Prophet of Allah, I have come to embrace Islam". The Prophet said aloud, "Allah-O-Akbar" (Allah is Great). All his friends repeated the cry so loud that the echoes were heard in the hills around Mecca. From that day onwards, Muslims started saying their prayers openly. From that day, Umar was either

being beaten up by the Qureish or beating them back in the streets of Mecca.

Meccans offer Bribe to Prophet

Soon the Qureish began to feel embittered against Islam more and more. They first decided to bribe the Prophet. They met him in the Holy House. All their chiefs were there-Abu Jahl, Walid bin Mughira, Omaya bin Khalf, Abu Sufian, Shaiba, Aswad bin Muttalib, Utba, Nazar bin al-Haris and Abul Bakhtari. They asked the Prophet to give up Islam. They said, "If you want money, we can give you so much that you will be the richest amongst us. If you want to become a leader, we will make you our king. If you want to have a pretty wife, we can find you the most beautiful in all Arabia". The Prophet replied "O Qureish, I do not want any of these things. I am a Prophet of God. I have been sent to you with a message. If you hear me, it will be to your good. If you do not, I will patiently wait on the Lord". The Qureish then asked him to change the dry sands of Mecca into green gardens. He said, "I am only a Prophet and servant of God. But if you obey God, you will have the best of this world and of the life to come". The Qureish then said, "Then bring to us the punishment of God". Finally they decided to finish him. Next day Abu Jahl stood outside the Kaaba with a big stone in his hand. But when he saw the Holy Prophet, he felt too frightened to make a move.

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The Boycott

The Qureish next decided to boycott the Prophet, his family and friends. They agreed in writing on the cruel step. The document was placed in the Kaaba. The Banu Hashim, the family of the Prophet and the few Muslims who were with them at Mecca, camped in a pass in the hill. This place was called Shaab-i-Abi-Talib. The boycott lasted three years. Muslims had no provisions. They could not buy anything. Nobody would sell them any food. At times they lived on leaves of trees. When children cried in hunger, the Qureish heard their cries

and laughed. But some good men among them did not at all like this cruelty. They were few and weak. One day the Prophet said to his uncle Abu Talib, "God has told me that the boycott paper has been eaten up. Only the name of Allah remains on it". Abu Talib went to the Kaaba. He said to Qureish, "How long will your oppression comtinue? My nephew tells me that the boycott paper has been eaten up. See therefore whether he be right". They found the paper had been moth-eaten, It had only Allah's name left on it. The good men among them said, "Let us end this boycott now". Abu Jahl said, "No." But Mutam bin Adi took hold of the paper and tore it into pieces. He and Hisham bin Amr with Zaheer bin Abi Ommaiya and Abul Bakhtari went up to the mouth of Shaab-i-Abi-Talib and set free the Prophet, his family and his followers.

Death of Abu Talib And Khadija

Now Islam had entered its tenth year. Abu Talib, the uncle of the Prophet, died soon after the end of the boycott. A few days later Khadija, the wife of the grief-stricken Prophet, also passed away. The sorrow of the Prophet was great but his patience was greater. Abu Talib and Khadija had stood by him firm like two rocks till the end and now they were no more.

The Qureish had become very bold now. Often they threw refuse on the Prophet. One day when he was in prayers in the Kaaba, they placed camel's entrails on his back.

The same year the Prophet married Ayesha, the daughter of Abu Bakr.

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CHAPTER VI

Prophet Hounded out of Taif

The Prophet did not find friendship in Mecca. At the time of Hajj, the Arabs came to visit the Kaaba from different places. He went round their camp. He called each tribe to Islam. The Qureish had their men everywhere. No one heard him. He next turned to Taif. It was a big town, some sixty miles to the southeast of Mecca. He stayed there for ten days.

He met all the chiefs of the city. They all laughed at him. Abdialail, the leading man of the town, told him to depart. Then he set the young men of the locality at him. They stoned the Prophet for three miles. Ten miles outside the town, the Prophet rested for a while in a garden. Alone and forlorn, he prayed to God for help. Then an angel said to him. "I would like to crush these people between two hills". The Prophet said to him, "Nay their children might yet worship the true God".

"There is something lofty and heroic in this journey of Muhammad to Al-Taif; a solitary man, despised and rejected by his own people, going boldly forth in the name of God, like Jonah to Nineveh, and summoning an idolatrous city to repent and support his mission. It sheds a strong light on the intensity of his belief in the Divine origin of his calling".[1]

In face of this bitter hostility, and in the midst of all his grief, the Prophet did not lose heart. He again went round the tents of the tribes who had come again on their annual pilgrimage to the Kaaba. Abu Lahb and Abu Jahl too were not far behind. They would warn people and say, "Hear him not. He has given up his religion. He wants you to do the same". The Prophet met there some tribesmen of Yasrib (Medina). They were six chiefs of the Khazraj tribe. He read to them the Quran. He spoke to them of Islam. They had heard the Jews of their town say that a Prophet was expected to appear soon. They said to one another, "Let the Jews not be the first to accept him". They all became Muslims. They were: 1. Abu Amama Asad bin Zarara, 2. Auf bin Haris, 3. Rafi bin Malik, 4. Qutba bin Amir, 5. Uqba bin Amir and 6. Jabai bin Abdullah.

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At the time of the next Hajj five of these men came back from Yasrib. With them were seven more. Some belonged to the influential Aus tribe. They met the Prophet at Aqaba, a hill outside Mecca. They embraced Islam at his hands. This is called the Bait Aqaba Oola (the First Pledge). The Prophet sent with them

(1) Life of Muhammad, by Sir William Muir, PP. 112-113.

Musab bin Umair to teach them the Quran and the disciplines of Islam. Soon the new religion had many new followers in Yasrib (Medina). Saad bin Maaz, the chief of Aus, became a Muslim. His whole tribe followed him. Usaid, the chief of Abdul Ashal, also accepted Islam.

Prophet Invited to Medina

More men came from Yasrib to meet the Prophet at the time of the next Hajj. Now the Prophet was ready to leave Mecca. God had commanded him to go to Yasrib. Seventy men met him where they had met last year. The Prophet's uncle Abbas was present on the occasion. He said to the tribes of Yasrib, "Muhammad is loved by his family. They have been with him through thick and thin. Now he wants to leave Mecca and go over to you. You will have to guard him well against every enemy. If you can, say so. If not, then say "no" straight. Then Albara, an old chief, said, "We would like to hear the Prophet". The Prophet said, "I only want you to guard me as you would guard your relations". Albara took the hand of the Prophet in his own hand and said, "By Allah, we shall guard you with our lives". The Prophet then said "Your blood will be my blood. Your friends will be my friends. Your enemies will be my enemies", Then Abbas bin Abada, a chief of Yasrib, said to his men, "Do you know what it means. You should be ready to fight every black and red and to make every sacrifice". They all answered, "We know". The Prophet told them, "They will have God's Paradise in return". They answered, "We agree. O Prophet of God, give us your hand". The Prophet did. They all promised to obey him. This is called the *Bait Aqaba Sani*. Tke Prophet then chose twelve leaders from among them.

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Plot to Kill Muhammad

The Qureish came to know of this meeting. They could get no proof but they were alert. The Prophet told Muslims to leave for Yasrib. Most of them went away. Only the Prophet, his family, Abu Bakr, Ali and some poor Muslims were left behind. The Qureish saw the Prophet was quite friendless.

They thought they could finish him now, believing that Islam would then die soon. They met together and agreed to kill him. One man from each family was chosen for the job. These young men were all to attack the Prophet simultaneously. In this way the Prophet's family would not fight everyone, they believed. God commanded the Prophet to leave Mecca at once. He went straight to the house of Abu Bakr and told him that he had been ordered to depart for Medina. "Will you not take me with you, O Prophet of Allah"? asked Abu Bakr. "I will," said the Prophet. Abu Bakr was moved to tears of joy. He said, "I have two camels ready, one for each of us".

CHAPTER VII

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The Prophet Leaves Mecca

The Qureish kept a vigil around the house of the Prophet. They were waiting to lay their swords on him. The Prophet asked Ali to sleep in his bed. He then departed. The Qureish did not expect that he would leave so early. They were hardly aware of him when he went out from their midst. He met Abu Bakr, who waited on the way, as arranged before. Both made for the cave Saur, a cosy hide-out three miles south of Mecca. The Qureish found Ali in the Prophet's bed. They were mad with anger and beat him mercilessly. They placed a reward of 100 camels for any one who would bring Muhammad back dead or live. Many men set out to win the prize. The search grew hot. The Qureish soon reached the mouth of the cave. They found a spider's web across it. They also found a pigeon's nest on a branch of the tree that shaded the cave. The guide of the Qureish said, "Either Muhammad is inside the cave or has gone up to the heaven". Nobody looked down into the cave. But the prophet and Abu Bakr could see the men outside. Abu Bakr felt greatly alarmed on account of the Prophet. He spoke out his fears to him. The Prophet said, "Fear not. Truly Allah is with us both".

The Prophet and Abu Bakr left the cave after three days.

On the way they found one Suraqa bin Malik in pursuit. He was on horseback. His mount stumbled thrice. Saraqa took fright at this and calling them offered peace. He told them that he had come to win the rewards set on their heads. But he said he had changed his mind. He then rode back. The Prophet said to him, "O Suraqa, how will you feel with the bangles of Hormoz on your wrists". "Hormoz, the Emperor of Iran"? asked Suraqa. "Yes", said the Prophet. Suraqa stood rooted to the spot in utter amazement.

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Continued from page 8

chase of share in industrial concerns or in saving accounts of banks and even to make use of the interest proceeds if one is disinclined to respect the laws of Islam. Are the heirs of such investors debarred from inheriting the savings, the bungalows and houses and business shares after their death? Their heirs, it must be noted, had made no contribution of their indvidual abilities to these legacies? If they are not debarred, then by the same token the heirs of big landlords cannot be debarred from their inheritance.

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Lack of Religious Understanding is The Cause of Mental Troubles

(By Habib Ahmad)

Human mind is a continuous activity of receiving sensations, knowing, feeling, deciding. willing and doing. The instinctive drives determine the goals to be pursued and supply the conative energy to realise them. External, physical and social situations harness the raw instincts according to the customs, traditions and values of the society. This adjustment of the individual with the human surroundings is a very delicate process.

The unhealthy human environment of the child may incapacitate him to deal with his fellow-beings harmoniously. On account of the early apathetic environmental influences he may become discordant to the society. The lack of proper love and attention and undue ridicule and oppression may drive him to functional seclusion. This state hinders his healthy emotional development. He thinks himself isolated and forlorn in this world. He considers most of the other people his rivals and enemies. He does not trust others and never speaks his heart to them. He is convinced that his problems are private ones, nobody is interested in them and he himself has to solve them.

This individualistic and anti-social attitude is pursued persistently. This attitude is not the result of deep planning, but is the natural reaction of the raw instincts to the baneful and cold social surroundings of the child. The parents are at a loss to discern the emergence of such a venomous social atmosphere around the child. If the child happens to be the member of a poor family, the fear of insecurity aggravates his difficulties. The emotional needs of the child are intensified, but they are not directed to be sublimated, adjusted and satisfied in society. The child, may be by now somewhat grownup, fails to comprehend

the social significance and nature of the human life, his logic is individualistic and he becomes incapable of thinking from the social point of view.

The sexual instinct of the individual jumps into the consciousness of the individual every now and then in its pristine glory to be immediately satisfied. Due to the lack of healthy social attitudes it is not directed towards real external individuals to be able to understand socially and religiously acceptable avenues of its satisfaction and to be sublimated into healthy socio-emotional attitudes and relations and thus setting the individual on the road to maturity, but it turns to one's own individual world, it demands its satisfaction in one's own imagination and fantasy. The individual develops the habit of satisfying the instinct recurrently in fantasy and rich imagery and resorts to individualistic methods of satisfying himself. This inward projection of the instinct renders him incapable to deal with the social situations effectively and thus his progress in the society is hindered. If he considers that his individualistic methods of satisfaction are indecent, he repents after each committal, which causes the formation ef inferiority complex. In this way the complexity of the problems multiplies. Society demands effective participation in the social functions, which is not possible for the angry, morose and emotionally self-centred individual.

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On account of the resultant inefficiency the reproach, ridicule and condemnation is showered upon him from everyside. Nobody appreciates the delicate emotional difficulties of the individual. Chagrined at the severe censure he tries tc excel others, determines to make his mark in some kind of achievement and exerts very hard to establish his superiority over others,. Instead of quenching his thirst for supremacy by participating in healthy social competitious, he devises an indiridualistic formula and pursues it wholeheartedly blinded from the social influences. His efforts do not possess the proper social bearing and attitude. In this way he goes on wondering in the whirlpools of his fantasy: He lives in his own secluded world which has not the requisite emotional relations and adjustments with the dynamic society

around.

A time comes when, on account of constant failures and inefficiency, he loses faith in his general principles and philosophy of life, which is not based on social and spiritual truths, but are the angry reactions to the early unsympathetic social influences tending the individual to pursue the goals of his instincts in the secluded world of fantasy. If the individual fails to develop a reasonable philosophy of life based on the idea of duty to God and has also lost faith in the usefulness of his individualistic motives, he loses his balance of mind and may be rendered incapable of handling his most elementary affairs. But, luckily, if he succeeds in developing a reasonable philosophy of life based on ultimate moral and spiritual truths and starts fashioning his life in accordance with them, he is on the way to develop a healthy personality.

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The formation of the new philosophy of life or super-ego is the beginning of new type of experience or existence. His past life does not appear to him upto the new standard, so the motivation of the super-ego represses the past experiences or does not allow them to jump into the consciousness to be relieved. Too strict super-ego will cause severe depression, which may render the individual unemotional and apathetic. The strict super-ego will dictate the individual to live the ascetic life of the pure principles and thus he may lose the emotional spontaneity. However, the repressed mental life will, sometimes, take possession of the individual when the activity of the super-ego or the censor is weak or indifferent. In this way the new and old life may alternate at intervals. The old experiences are not to be repressed but are to be sublimated and transformed in the light of the new social, moral and spiriritual philosophy of life. This struggle may, sometimes, result into dissociation of mental processes and disintegration of the personality. But, by and by, the unity and emotional spontaneity of the personality will be achieved.

Why did the child develop the unhealthy personality? It

happened because his early social environments could not infuse in him the social, moral and spiritual significance of life, and he was left with discordant attitudes to be driven into the world of fantasy. If his social environment had been able to inject within him the idea of the existence of Loving, Merciful and Almighty God, his emotional troubles would have been harmonized and he would not have staggered into emotional seclusion. Again, it is the religious understanding, realisation of the Divine scheme of life and recognition of the beauty of the attributes of God that helps him to sublimate and transform his deviated life into a harmonious and successful personality, which is capable of handling his relation with God and his fellow-beings effectively.

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(Continued from page 14)

may be proud and point out to the whole mankind on the Day of Judgement when we all shall be assembled together that while other children were involved in every kind of filth, in body, in dress, in manners, in speech in their conversation and in their activities, you alone, the children of his *ummat* (followers) were so clean that one could hardly imagine and he will tell the other nations that the of the many gifts that Allah, the Magnificant, had made available through him, He granted the children of his Ummat the sense to guard their lives againt invasion by filth of any kind and they remained clean and pure in eyes of God, the Great and achieved credit in this behalf; and he will further draw their attention to the gifts that his *Ummat* will merit again to which the mite granted to other nations was too insignificant to bear a comparison.

In short, you should give constant thought to it and pray that Allah, the Glorious, be pleased to make you worthy children of the Holy Prophet Muhammad (peace and blessings of Allah be on him) so he may feel justly proud of you.

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